

20 The declaracyon and power  
of the Chrysten fayth.



Who that beleueth on me, hath  
euerlastyng lyfe. Iohn. vi.

**T**here worketh in the beleuyng man  
fayth thowowe loue, & good workes whi-  
che God hath ordeyned to þe entent that  
we shulde walke therein. Ephe. ij.

**H**e loveth his neyghboure as hym  
selfe, kepeth all the cōmaundementes of  
God. Mat. vij. Rom. xiiij. Gala. v.

**T**his is the victory þe ouercōmeth the  
world, our Belene. i. Iohn. v. For Chryst  
saith, be of good chere I haue ouercome  
the worlde. Iohn. xvi.

**T**worlde.

**A**ll þe is in the worlde is the lust of the flesshe  
the lust of the eyes, and the pryde of goodes. i.  
Iohn. ii. and he that so weth in his flesshe, shall  
if the flesshe repe corrupcyon. Gala. vii.

**F**lesshe, blode.

**F**lesshe and blode shall not inheryte the kyn-  
gedom of god. i. Cor. xv. E happy. For the flesshe  
lusteth contrary to the spyryte. Gala. La.

**D**enyll.

**O**ur aduersary the denyll as a roynge spon  
worketh aboute, sekynge whō he may deuoure  
i. e. v. La. E chryste hath put downe hym that  
hath lordeshyp ouer deathe, that is to say the de-  
u. i. Heb. ii. La. E.





Or as moche as  
the holy Scripture  
is a mooste precious  
Treasure / and cometh  
thorow grace, into  
them whiche receave  
it in fayth, thorow y

holy ghost, the whiche doth teache, and  
leade vs to that euerlastyng lyfe, which  
word also is very Chyyst hym selfe. Now  
he that entreth not in by this doore into  
the shepe folde, but clymeth by some o-  
ther way, the same is a thefe and a rob-  
ber. I am sayth Chyyst, y way, y truthe,  
and the lyfe, every one that beleueth on  
me, hath euerlastyng lyfe. Thus must  
every true chrysten, spryng out of chyist,  
folowynge his fote steppes in thy lyuynge  
or els it can not appere that Chyyst ab-  
deth in the, & thou in hym, as y braunch  
in the vyne, or in y good tree, for yf that  
thou lyke vnto the good tree Chyiste,  
bryngeth not forth good fruyte, and fo-  
lowe hym in teachyng, sufferynge, and  
A.ij.

to make short in all thy lyuynge, so canst  
thou not be of his flocke, for all þ̄ are in  
chryst, doth folowe chryst, in theyr liuing.

**T**he worldē sayeth that they knowe  
god in theyr good workes, þ̄ which  
is none other, but þ̄ preceptes of men, þ̄  
they teache, and obserue, for that call  
they goddes seruyis, but it is nothyng so  
they vnderstande not what they speake,  
neyther wherof they asseyre, which are  
but mēnes fables, and with them turne  
they men from the truth, but the kyng-  
dome of god stādeth not in wordes, but  
in power. Why make ye your booste of  
me (sayth chryst) I say, Lorde, Lorde, and  
do not that which I cōmaund you, not  
one of you, that say vnto me Lorde/lord  
shall come vnto me, but they that do my  
fathers wyll which is in heauen, that is  
what soeuer ye wolde that men shulde  
do to you, euen so do to them, for this is  
the lawes and the prophetes. He that he-  
reth my worde, and doth not there after



is lyke vnto a very foole. I am the vyne,  
and ye are the braunches, he that aby-  
deth in me, and I in hym, the same byn-  
geth forth moch frute: wylt thou know  
mā what maner of fruytes Chyrist mea-  
neth: Merely the fruytes of the spyte,  
the whiche is loue, ioye, peace, long suffe-  
rynge, gentlenes, all goodnes, faythful-  
nes, mekenes, temperance, ryghtwyse-  
nes, and trueth. Who soeuer is boyde of  
these and foloweth not them, so is he no  
tree of the holy spyte, nor yet none of  
his plāttes, although he be byllhop doc-  
ter, parson. &c. ye although he can prea-  
che, and teache, & prate neuer so goodly  
of the scripture. For so longe as he folo-  
weth not these fruytes of the spyte with  
his lyuynge dysceaueth hym selfe, al-  
though he thynketh and sayeth that he  
belongeth in Chyrist and is a chrystian, ne-  
uer thelesse he is not in Chyriste, but far  
boyde of fro hym, lyke vnto those Jewes  
whiche sayde they were the sede of Abra-  
ham, but Chyriste sayd that they were of

theyr father þ̄ deuyl, euen so are all they  
the chyl dren of the denyll, & in darkenes,  
and be yet in the olde vnfruytefull tre of  
Adam, so longe as we byrnye not forth  
these true fruytes of þ̄ spyrte, althoughe  
we fast, praye, & do neuer so moche it can  
not help vs, so longe as we deny hym w  
our dedes, & are abhomyable, and diso-  
bedyent to god, and his holy worde.

**T**herfore derely beloued, it is mooste  
medefull for vs, fyrste with a repen-  
tyng herte to be conuerted to God and  
his worde, and to edefy oure selues with  
the mooste holy fayth that is in our lord  
Chryst for the remyssyon of synnes. And  
secodarely to loue our brytherne, for our  
heauenly fathers sake (bycause they be  
created after his ymage) and for our lord  
& mayster Chrystes sake, which sayth  
loue ye one another, lyke as I haue lo-  
ued you. And also bycause they be þ̄ pry-  
ce of his precyous blode. And thyrde to  
louge and hope for the lyfe to come, by



cause this lyfe can not be leade without  
lyne. These thre poyntes (I meane fayth,  
loue, and hope) are the profession and re-  
lygion of a ch Kristen man, the which god  
thorow his spyryte marketh all that be  
his immediatly, and as soone as they be  
ioyned to Chryst, and made membez of  
his churche, therfore sayeth Chryst to all  
faythfull. Mat. v. Let your lyght so shyne  
before men, & they maye se your good  
workes, and glozify your father whiche  
is in heuen, lyke as you maye se in the ho-  
ly Scripture, howe that fayth worketh  
thorow loue & workes of mercy, which  
is the offyce of loue, to petye out agayn  
the same goodnesse & she hath receyved  
of God vpon her neyghboure, and to be  
to her, as she fealeth Chryste to her selfe.  
The offyce of loue is onely to haue com-  
passion, and to bere with his neyghbour  
the burdayne of his infyrmytyes, for he  
that loueth his brother, abydeeth in the  
lyght, & there is none offedynge in hym,  
he is redy alwayes to help hym, yee we-

re it his enemye. And those men be the  
true chrysten and moſte happy. Chryſte  
ſayth. Math. v. Bleſſyd are the merciful  
for they ſhall obtayne mercy. Loo, here  
god hath made a couenaunt with vs, to  
be merciful vnto vs, yf we wyl be mercy  
full one to another, ſo that the man whi  
che ſheweth mercy vnto his neyghbour  
may be bolde to truſt in God for mercy  
in all nedes ( for loue holdeth all a lyke,  
the ryche & the poore, the frende and the  
foe, the thankefull and vnthankeful, the  
kynſemen and ſtrainger.) So nowe yf he  
that ſheweth no mercy truſt in God for  
mercy, his fayth is fleſhly & worldly,  
for God hath promyſed mercy onely to  
the merciful. And therfore the mercyleſſe  
ſhall haue iudgement without mercy.  
wherefore yf thyne enemye hunger, fede  
hym, yf he thyrſte gyue hym drynke. &c.  
Roma. xii. Go to then and deſyre god to  
pynte this profeſſion of ſ chriſten fayth  
ont hyne herte, and to encreaſe it daylye  
more and more, that thou mayeſt be full



Thapen lyke vnto the ymage of Chryſt in knowlege and lone, for that is good and accepted in the ſight of god our ſanyour whiche wyll haue all men ſaued, and to come vnto the knowlege of the truthe.

**N**owe that all men ſhulde the better vnderſtande all trewe chryſten, the whiche muſt fyrſte haue a ſtedfaſt fayth and truſt in almyghty god to obtayne al the mercye & he hath promyſed vs, thoze we the deſeruyng and merptes of Chryſtes blode onely. And ſecondarely muſt he for ſake all euyl, and tourne to God to kepe his wayes, & to fyght agaynſt hym ſelfe and his corrupte nature ppetually, that he may do the wyl of god enery day better and better. For fayth in God the father thoze we our lord Jeſus Chryſt accordyng to the couenauntes & appoyntement made betwene god and vs is our ſaluacyon. Farther ye maye ſe, comyng from God vnto the beleuyng man dyuers fruytes of the holy ſpyrte, for you muſt vnderſtande & we are borne a new,

not of mortall seede, but of immortall by  
the worde of god, whiche is sent vs from  
heauen. Jacobi. i. Every good gyft, and  
euery perfyte gyft is from aboue, and com-  
meth downe from the father of light, to  
whome is no verpayblenes, neyther is he  
chaūged vnto darkenes. And also. Ro. v.  
sayinge the loue of god is shed abroad in  
oure hertes by the holy Ghoste, for the  
fruytes of the spyrte is in all goodnes,  
rightwysnesse, & trueth. Ephe. v. Gal. v.  
and agaynst such there is no lawe, for yf  
we mortyfy the dedes of our bodyes by  
the helpe of the spyrte we shal lyue, and  
as many as are led by the spyrte of God,  
they are the sones of God. For we haue  
not receyued y<sup>e</sup> spyrte of bondage to fere  
any more, but we haue receyued the spy-  
rte of adopcyon, wherby we crye Abba  
father. The same spyrte certyfeth our  
spyrte y<sup>e</sup> we are the sones of god. Ro. viij.

**A**nd also as the holy scripture shew-  
eth that sayth, hope, pacyēce, rygh-



hopfulness, peace, & loue, & be sygnes and tokens of the fruyte that spryngeth of those vertues, as sayth a herte bycause the belene of the herte iustifyeth. 1. Ro. 1. And God maketh the hert pure thorough belene. Act. 1. whiche belene worketh alwayes the wyll of God, for by grace are we made saue, thorough fayth, and that not of our selues, for it is a gyfte of god and cometh not thorough workes, lest a man shuld boiste hym selfe, for we are by workemanshype created in Chyste Iesu vnto good workes. Ephe. 2. For a good man out of a good treasure of his herte bringeth forth the good thynges, for it is not possible to please God without fayth. Hebre. 11.

**A**lso Hope hath heuen bycause that the chrystens hope is onely in heauen, lokynge & abydyngge paciently after that thyng that is promysed to come onely thorough the grace and mercy of god, as we hope after euerlastynge

for, whiche Chryste hath promysed vnto  
all that beleue and haue stedfast hope in  
hym (sayinge) feare not lytle flocke, for it  
is your fathers pleasure, to gyue you a  
kyngedome. Luc. xij. Therfore do we re-  
ioyce in hope. Ro. xij. whiche rycheſſe is  
Chryste in you, the hope of glozve. Col. i.  
For and we reioyce in the true hope (whi-  
che cometh of fayth) and do fele the pro-  
myſſe of goddes mercy within our hert,  
then althoughe y lawe wold vs ſtrayte-  
ly condempe, and that hell alſo wolde vs  
denoure, and all synne withall our enne-  
mies wolde fall vpon vs, yet ſhall they  
all haue no power ouer vs, yf that our  
perfyte hope & truſt be in god, & marke w  
ſtronge fayth, what Chriſt onely thoroꝝ  
his bytter death hath deſerued for vs.

**A**lſo Patience hath a ſcourge, by-  
cauſe the chryſten hath alwayes in  
the worlde trybulacyons, afflyccy-  
ons, neceſſyte, anguiſſhe, ſtrypes. &c. of  
whiche he reioyleth greatly. Ro. v. For



the father of mercy comforteth them in  
all theyr persecucyons, for vnto you it is  
gyuen that not onely ye shulde beleue on  
chryst, but also suffre for his sake. **Phi. i.**  
Thus all that wyll lyue godly in Chryst  
Jesu must suffre persecucyons. **ii. Ti. iii.**  
for trybulacyon bryngeth pacyence, pa-  
cyence bryngeth experyence. **Ro. v.** let pa-  
cyence therfore haue her perfyt worke &  
ye maye be perfyt & sounde, for they that  
are Chrystes haue crucifyed the fleshe  
with the appetytes and lustes. **Ca. v. vi.**  
saynt Peter sayeth. **i. iiii.** se that none of  
you suffre as a murtherer, or a thefe, or  
an euyl doer, but yf any man suffre as a  
christen man, let hym not be shamed, but  
lette hym glozifye God on this behalfe.  
oure lord sayeth, in the worlde shal ye  
haue trybulacyon, but be of good chere.  
I haue ouercome the worlde. **John. xvi.**  
Therfore can no man enter in to the fa-  
thers kyngedom, but thozow manyfol-  
de temptacyons, as our Lorde with his  
Apostles be, that we folowynge them

myght be founde vnto laude, glory, and  
honour, at the aperynge of Iesu Chryst  
our Lorde. i. Pet. i.

**F**urther ryghtwysnes, & is purcha-  
sed by Chryst, which also hath pro-  
mised it to all his elect, thowoe perfyte  
fayth in his blode, saying, blessed ar they  
which suffre psecucyō for ryghtwysenes  
ie, for theyrs is þ kyngdome of heuen.  
12 chryste onely is our ryghtwysenesse,  
and the ende of þ lawe, to iustify all that  
elene. i. Co. i. Ro. ix. x. You must marke  
hat there is two maner of ryghtwyses-  
es, the which be workes & faith. Nowe  
the ryghtwysenes of workes is, when a  
man without fayth, thowoe pperely  
yll fulfyll with his workes the lawe of  
god, lyke vnto the Pharesies. Luc. xviii.

**A**lso þ Isaelites had a feruēt myn-  
de to godwarde, but it was not ac-  
cordinge to knowlege, for they were (ly-  
ke as the most parte of vs nowe are) v-



ey ygnorant of the ryghtwysnes of god  
and therfore are not obedient therunto  
bycause we seke it not by fayth, but as it  
were by our good woꝝkes, lyke vnto the  
learned of the scripture & the Pharisyas.  
Luc. v. To whome Chryste sayde, I cam  
not to call the ryghtwoyle, but synners to  
repentaunce. Therfore the holy Ghoſte  
ſhal rebuke the woꝝlde of ryghtwysnes.  
Joh. xix. bycause þe woꝝlde wyll be made  
ryghtwoyle by theyꝝ good woꝝkes, but ex  
cept þe your ryghtwysnes excede þe ryght  
wysnes of the learned of the ſcriptures.  
Pharisyas you can not enter in to the  
kyngdom of heuen. And ſecondarely, by  
cause þe men be not vpryght in all theyꝝ  
handelynge and lynyng, for all men do  
corrupte theyꝝ wayes on the earthe, lyke  
as dyd man befoꝝe the floude of Noe, for  
in what maner of byyng, oꝝ ſellyng is  
there now without deceyte, lyyng, and  
vnryghtwysnes, yee what maner of peo  
ple is there in the woꝝlde, ryche, oꝝ poꝝe,  
ſpyꝛituall, oꝝ tempoꝝall, that doth his

offyce truely, and bryghtely, do you  
thynke that the holy Ghoſte wyll not re=  
buke you, yee be ye ſure for all bryght=  
wyſnes is ſpyme. i. Iohn. v. God comaũ=  
deth, ſayinge, ye ſhall not ſteale, neyther  
lye, neyther deale falſely one w another,  
ye ſhall do no bryghtuouſnes in iudge=  
ment, neyther in mete yard, weyght, or  
meaſure. &c. Leuit. xix. For who ſoeuer  
doth not righteous is not of god, but of  
the deuyl. i. Iohn. iii. Nowe ſayth chryſt  
ſeekyd are they whiche hunger & thurſt  
for ryghtwyſnes, for they ſhal be fylled.  
Therefore he that thynketh to be made  
ryghtwyſe by chryſt, muſt haue luſt to ly=  
ue an bryght lyfe before god, & be poore  
in herte, ſekynge moſte ſpecyally þe kyng=  
dome of heauen, and the ryghtwyſneſſe  
therof, for the ryghtwyſneſſe no doubt,  
whiche is good before god cometh of the  
faith of Jeſus Chryſt, vnto all, and vpon  
all þe beleue. Ro. iii. For no man thoroowe  
his owne good dedes can be made right  
wyſe. Gala. ii.



**A**lso to haue peace, whiche ouercometh & consumeth wrath, enuy & malice. Therfore the denyng our aduersary (since that peace was made betwene God and man throughte Chryste) hath no more power ouer our soules, for yf the peace of God rule in our hert, the whiche passeth all vnderstandynge. Phil. iiii. To the whiche peace we are called. Col. iii. then is our conscience fylled with great ioy, harynge abundaunce of all spirytual goodnesse, bycause our sauour Chryst hath pacyfied the father, & hath made an atonement for vs, and for all our mysdedes. For he is oure peace whiche hath put awaye, throughte his fleshe the cause of hatred, & so makynge peace hath reconcyled vs to God throughte his crosse, and slew hatred therby, and came and preached peace vnto vs, for throughte hym we haue an open way in, in one spiryte vnto y father. Ephe. ii. peace I leue with you (sayth Chryst) my peace I gyue vnto you. Iohn. xiii. Let vs therfore for

loboe those thyngs whiche make for peace,  
 & thynges wherewith one maye comfort  
 another. Ro. xiiii. For these wordes ha-  
 ue I spoken vnto you (sayth Chyyst) that  
 in me ye myght haue peace. Iohn. xvj.

**T**he laste & pryncypall is loue, other  
 wyse called charité, bycause loue is  
 a great and a pryncypall vertue aboue  
 all other. For thoughe I dyd speke with  
 the tonges of men and aungels, and yet  
 had no loue I were as a sounding brasse,  
 or as a tynklynge cymball, and thoughe  
 I coude prophesye and vnderstande all  
 secretes, & had all knowlege, & all fayth,  
 so that I coude moue mountaynes out  
 of theyr places, & yet had no loue I were  
 nothyng. And thoughe I bestowed all  
 my goodes to fede the poore, and though  
 I gaue my bodye euen that I burned, &  
 yet had no loue, it profyteth me nothyng.  
 1. Cor. xiii. For he that hath perfect  
 loue, fulfylleth the hole lawe. Ro. xiiij. al-  
 so Chyyst sayth. I neyue cōmaundement



gyue I vnto you, that ye loue together  
as I haue loued you, that euen so ye lo-  
ue one another. By this shall all men  
knowe that ye ar my disciples, yf ye shall  
haue loue one to another. Iohn. xiii. He  
that hath my cōmaundementes and kee-  
peth theym, the same is he that loueth  
me, and he that loued me, shall be loued  
of my father, and I wyll loue hym, & we  
wyl come vnto hym, and wyl dwel with  
hym. For God is loue, and he that dwel-  
leth in loue, dwelleth in God, and God  
in hym. I. Iohn. iiii.

**F**or as fayth, hope, pacyence, ryght  
wysenes, peace, and loue, be vnsepe-  
rable, and that no mā can haue the one  
without the other, lyke as fayth, cōmeth  
of the worde of god, and hope cōmeth of  
fayth, & charite spryngeth of them both.  
For the worde of God is quyk & mygh-  
ty in operacyon, & sharper then any two  
edged swerde, and entreth thozowe euen  
to the deuydyng a soulder of the soule  
C. ii.

and the spyryte, and of the ioyntes and  
the mary, & iudgeth the thoughtes and  
the ententes of the hert, neyther is there  
any creature inuisible in y sight of hym.  
hebre. iiii. So that we can not do, nor  
yet obtayne any goodnesse without the  
wyll of God, in whome must be alwayes  
our hope. Thus may you marke, y faith  
belongeth onely in god, and in his worde,  
hope trusteth after it that is promysed  
by y worde, charity doth good vnto her  
neighbour, thoroowe y loue that it hath  
to God and his worde. Nowe when you  
wyll take vpon you, to lyue after goddes  
worde, so haue you tpynges agaynst you  
many ennemyes (to make you to forsake  
god) as y worlde, the fleshe, & the deuyl,  
but fayth loketh to God and his worde,  
hope loketh vnto his gyft and rewarde,  
charity loketh on her neighbours pro-  
fyte. Therfore bretherne yf we be stablys-  
hed in the trueth of gods worde, it wyll  
make vs, that we shall not be ydle, nor  
unfruytefull.



**T**herfore (saith Chryste) be of good  
cheere, for yf the worlde hate you, ye  
knowe, that he hated me before he  
hated you. *ic. John. xv.* The worlde is  
no hyngels, but the hole compaune of  
carnall men, whiche lyue after the lustes  
of the fleshe and blode, beyng deade in  
trespasse and synne, as natural chyldren  
of the wrath of god, and be frembe from  
the testament of promysse & is in chryste  
beyng without hope, yee and without  
god in this worlde, whiche walke in va-  
nyties of theyr owne myndes, blynde  
in theyr vnderstandynge thowowe they  
ygnorance, and beyng past repentance  
haue gauen them selues ouer vnto won-  
tonesse, for the ymagynacyon of manes  
hert, is euyl from the very yowth of hy n  
continually. *Ge. vi. vii.* What is me  
mocked, then the thyng that fleshe and  
blode hath ymagyned. *Eccle. xvii.* For  
which is hyghly estymed amonge men, is  
abhorminable in y sight of god. *Lu. xvi.*  
Yet god so loued the worlde, that he hath

gauen his onely sone, that none that be-  
leue in hym shuld peryshe, but shuld ha-  
ue euerlastinge lyfe. For god sent not his  
sone in to the worlde to cōdempe þe worl-  
de, but that the worlde throughe hym  
myghte be saued. He þe beleueth on hym,  
shall not be condemned. But he that be-  
leued not, is cōdemned all redy, bycause  
he beleueth not in the name of the onely  
sone of god. And this is the condemna-  
tion, that lyght is come into the worlde  
and the men loued darkenes more then  
light, bycause theyr dees were euyl. &c.  
Johñ. iii. Se therfore that ye loue not þe  
worlde, neyther the thynges that are in  
the worlde, yf any man loue the worlde,  
the loue of the father is not in hym. For  
that is in þe worlde ( as the lust of the  
fleshe, the lust of the yres, and the pryde  
of goodes ) is not of the father, but of the  
worlde. And þe worlde banysseth away,  
and þe lust therof i. Johñ. ii. Who soeuer  
wyl be a frende of þe worlde, is made the  
enemye of God. Ja. iii. For it cannot



Stand together, that a man maye be a  
frende of God and the worlde both, yf a  
man wyl haue frendship with the worlde,  
so must he consent with the worlde in  
the wyckednes of the worlde, whose gyfte  
and rewarde is none other, then synne,  
death, hell, & dampnacyon. Nowe when  
the righteous knoweth al this, strayght  
waie flyeth he to god with all his herte,  
soule, and mynde, and leueth the worlde,  
sayinge: Aldeu all þe hath deceaued me.  
Aldeu worlde with all thy bayne desyres  
and pleasures. I went astraye as I the  
sought, I was deceyued as I the folde,  
I was ful blynde, as I the loued, I was  
not right mynded, as I þe pleased, I was  
cōfortlesse, as I þe broked, I was frembe  
fro god, as I the serued, I was in death  
when I with the lyued, I was out of  
quyet, as I þe sawe, I was full of sorowe  
when thou rewardest me not, I was ne-  
uer satysfied of thy gyftes, I was leade  
out of þe way, with thy myrth and glad-  
nes. Oh thy wysdome is folyshenes be-  
C. iij.

fore god, thy glozy is but a flower of the  
felde, or hawe; thy laughynge is deceyte,  
thy beaute is synkynge, thy rycheſſe is  
not durable; thy counceyll bryngeth un-  
quietnes, thy reward is deth, thy myght  
endeth with ſorrowe and payne, he that  
doth the ſervyce, leaſeth his owne ſoule,  
there came neuer good unto hym that lo-  
ued the, there was neuer cōforte to hym,  
that ſoughte any at the, he was neuer  
good that pleaſed the, there was neuer  
a one ryght mery, that reioyced in the, he  
was neuer wel that was ſervant to the,  
there cam neuer good to hym þ̄ folowed  
the, there was neuer none that deſyred  
frendſhyp with the that knewe the wel,  
thou bryngeſt all them out of the ryght  
waye that loue the, thy loue is not iuſt  
nor byryght, thy dealyng is all deceyte.  
Oh howe happy is he that neuer ſoughte  
the, but bleſſed be he which hath his love  
be god for his hope, and that ſeketh god  
with all his herte, ſoule, and mynde, for  
he cometh out of deth in to lyfe.



**A**nother enemy is the flesh, whose  
dedes are these, aduoutry, fornyca-  
cyon, vncleannes, wantonnes, ydo-  
latrye, wytchecraft, hatred, variaunce,  
wrath, stryfe, sedycyon, sectes, enuyinge,  
murther, dronkenes, gloteny, vnnatu-  
rall luste, couetousnesse, and suche lyke.  
Ga. v. Col. iii. which foloweth after fles-  
he, for we are all without vnderstandyn-  
ge, rude, & vnhandsom in matters belon-  
gyng to Goddes glozve, and oure souls  
helth, & be yet in þe olde man of Adam, &  
are all togyther flesh, as sayth Chryst  
what that is borne of flesh is flesh.  
Yf that we thozowe þe holy Ghost be not  
borne a new. Flesh is also called þe holy  
nature of man, as lyfe, soule, reason, vnder-  
standynge, frewyl, with the chiefe and  
hyghest powers that man hath, yf he be  
without the holy Ghost, for such a man  
such a body of synne, whiche can also do  
none other then synne, howe goodly that  
he doth shyne, & name hym selfe, docteur,  
wysson, or preeft. &c. Alle knowe (sayeth)  
C. v.

saynt Paule) that the fleshely mynde is  
enmyte agaynst god, for it is not obedy-  
ent to the lawe of God neyther can be, so  
that they which are giuen to the flesh,  
can not please god, we knowe that euery  
man is tempted, drawen away, and enti-  
ced of his owne concupyscence, and when  
this concupyscence and lust hath concey-  
ued, she bryngeth forth synne, and synne  
whē it is fynished bryngeth forth death  
Ro. vii. Then let vs giue oure selues to  
prayer, callige for y<sup>e</sup> holy spyrte of God, &  
this cōcupysce raygne not i our mortal  
bodies, euer knoweleging w<sup>th</sup> a meke herte  
our iniquities to our father which is in  
heue, for he is faythful & iust to remit vs  
our synes, & to purge vs frō all euyls, by  
the blode of Iesu chryst his sone. Amen.

**T**he thyrde ennemye and pryncypall  
is the deuyl, whiche tempted, and  
begyled Eue in Paradyse thowowe his  
fittellie. ii. Co. xi. Also the great dragon  
that olde serpent called the deuyl and so



thanas, which deceyueth all the worlde.  
Re. xii. Thus oure aduersary the deuyl  
as a roynge lyon, walketh aboute, sekyn  
ge whom he may deuoure. i. Peter. v. He  
blyndeth the myndes of them which be-  
leue not, lest the lyghte of the gloryous  
gospell of Chryst, which is the ymage of  
God, shulde shyne vnto them. ii. Cor. iiii.  
He taketh the worde of god out of theyr  
hertes, lest they shulde beleue, & be saued  
Mat. xxi. Luc. viii. He preuenteth them  
he corrupteth theyr wyttes. ii. Cor. ii. He  
worketh in the chyl dren of vnbellefe  
Ephe. ii. He accuseth mankynde before  
god, and the power of his Chryste, day  
and nyght. Ren. xii. He chaungeth hym  
selfe in to þe fasthyon of an augele of lyght  
that is to saye Sathan hath made him  
selfe, as thonghe he were the true mes-  
senger, or preacher of gods worde, who  
he (neuerthelesse) can speake none other  
but lyes, for he is a lyer, and the father  
therof, & as many as be false preachers  
and teachers, are not better the sathan

hymselfe is. Therfore put on þe armour  
of God, þe ye may stande stedfast agaynst  
the crafty assautes of þe deuyl, & agaynst  
the wyckednes of your ennemyes. Take  
to you the shelde of fayth, wherewith ye  
maye quenche all the fyry dartes of the  
wycked. Withstande the deuyl, so shall  
he fly fro you. Iaco. iiii. For Chryst hath  
put downe hym that had lordeshyp ouer  
death, that is to say the deuyl. Hebre. ii.  
Chryst hath delyuered vs from the lawe  
fro the deuyl, & fro hell. Let vs not gyue  
place to his tēptatyo, but kepe faythful-  
ly our professiō, for fayth receyueth god,  
hope receyueth his rewarde, charyte lo-  
ueth her neyghbour w<sup>th</sup> a glad herte. Let  
us therfore go boldely to þe seate of grace  
for fayth preyueth to god onely, & chary-  
te to her neyghbour, þe we all may fynde  
grace & mercy of þe lord our god, to with-  
stande the tēptacyous of the deuyl, þe shall  
be not overcome w<sup>th</sup> his fayre flaterynge,  
which bryngeth eternall dampnacyon.

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